26

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THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

PRINCIPAL FEATURES

The Cult of the Aga Khan—Pt. Chamupati, M. A.

Religion of Shakti—Prof. T. L Vaswani M. A.

Theism of Indian Saints G. A. Chandavarkar, B.A., M.R.A.S.

In the Face of a Crisis—

Full contents inside cover.

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CORRIGENDA.

Page 118 line 12 read chanted for changed.

Page „ line 17 „ „ „ „

Page 120 line 7 „ behalf „ the part.

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

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THE CULT OF THE AGA KHAN.

II.

CREED, ETC.

(BY PT. CHAMUPATI. M. A.)

The Agha Khanists pay nominal reverence to the Kuran which, in common with other Mohammedans, they are now-a-days being taught to regard as their scripture. Their daily recitations contain very little from the Kuran. In Ganans—a corrupt form of Jnana—*i. e.* hymns which they read for their spiritual upliftment, the Kuran sometimes comes in even for denunciation. For instance in the Ganan 64 at P. 15 of *100 Ganan ki Chaupari* there occur the following stanzas :—

Rove rove Hindura duja Musalman
Rove Brahman Joshira vachan pustak Puran ji.
Rove Mulla Kajira heje parhan Kuran
Rove jinda Jogira baitha madhiye masan.
Rove Kuda Sunni sag saccha shah na sambhan.

Weeps the contemptible Hindu, the Musalman,
Weeps the Brahman astrologer, who reads the Puran,
Weeps the Mulla, the contemptible Kazi, who reads the Kuran.
Weeps the living Jogi who sits on the shrine and in the crematory.

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Weeps the false Sunni, the dog who recognises not the real Lord.

The highest authority attaches to the commandments of the Hazir Imam, i. e. the living incarnation, who at present is no other than H. H. Aga Sultan Muhammad, the well-known Aga Khan, whose reputation in the outside world is more political than religious. During his tours in East Africa and India, extending over a period of eleven years, *viz.* from 1899 to 1910, he gave certain verbal injunctions to his Jamaats. These were collected in the form of a book and translated into Gujrati. With his special permission this rendering, entitled Kalam-i-Sultan Muhammad, was printed. It contains the facsimile of his order which follows in English :—

'This book is for private circulation.'

The booklet was shortly withdrawn, for if the Aga Khan seems to fear anything most, it is publicity. Stray copies however remained with their possessors, one of which was brought to me. In it the Aga Khan holds the Kuran in veneration only slightly greater than that which he shows to other similar scriptures. In *Firman* 40, he says :—

'The Torah, the Zabur, the Injil and the Furqan were meant for the time (when they were revealed.) So, too, is the Kuran true. The order of the last book has been disturbed—how, I alone can tell you.' In *Firman* 21 he declares :—'The True Path does not take origin in books but is born out of love. The Kuran was revealed 1300 years ago. For you the Ganans that are 700 years old are sufficient.' In *Firman* 11 he says :—'The Ganans of Pir Sadruddin are a rendering into Hindi of the Kuran.' In *Firman* 41 which belongs to the year 1899 he even promises to lay within the reach of his followers the real meaning of the Kuran within some five or six (literally seven) years by which they may know how the text has been tampered with. The promise, however, has remained till now a bare promise, of which, even after the expiry of thrice the time it asks for its fulfilment, there is little prospect of being ever kept. The Aga Khan appears loth to give up paying lip homage to the Kuran. In his heart of hearts he is

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convinced of the temporary character of the commandments contained therein, which he implicitly says, applied to the age when Muhammed taught (vide. *Firman* 40 above.) His Indian followers have been fed on later compilations by *Dais* such as Pir Sadruddin, who calls himself by four diverse names, devised to suit varied occassions, *viz.* Sadruddin, Sahadeva, Harischandra and Bar Guru, and after him Pir Sahibdin, Pir Shams, Ahmed etc. etc. The works of these teachers are said to be in Sindhi. I have gone through some of them, and find in their language very little connection with the present Sindhi dialect. These preachers seem to have flourished in the east of Sindh and to have extended the sphere of their influence up to Multan, where in his *Das Avtar* Pir Sadruddin says the tenth incarnation will take place. The tomb of Pir Sadruddin is in Uch in Bhawalpur State. In the teachings of these *Dais* there is not the least trace of the doctrines of the Kuran. They profess, on the other hand, to derive inspiration from the Atharva Veda. In the *Arati* recited daily in the Jamaat Khanas it is expressly stated :—

Atharva Veda manhi jo koi mahir
Dasma din dayal Prabhu baitha chhe jahir.
He who is conversant with the Atharva Veda,
To him the merciful tenth Lord will be manifest.

The Aga Khanis are Shiahs in as much as they have sincere reverence for Ali whom they regard to have been, or to be the prospective, 10th embodiment of God, and from whom the present Aga Khan is thought to derive, by physical heredity, his divinity. Their name for Godhead is Oham, a corrupted form of Om. Says Ahmed in his Siharfi :—

Oham niranjan ek vriksh jo kita
Un ko dali do hi dita.
Ek nur Muhamad Mustafa
Duja nur Ali Murtaja.
The absolutely detached Om brought forth a tree
And gave it two branches,
One Muhamad the Chosen,
The other Ali, the beloved.

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The tenth incarnation is believed to have been preceded by the nine principal Avatars of the Hindus, *viz.* the Fish, the Tortoise, the Boar, the Man-Lion, the Dwarf, Rama, Parshurama, the Buddha and Krishna. The tenth, Ali is sometimes mentioned as having already come while in other places prediction is made of his future advent. In the *Dasavtar*, which is read in the Jamaats on all important occasions, a brief story is told in verse of all these incarnations. The last chapter glorifies Ali, who is identified with Nishkalanka and whose account is received most reverantly, the Jamaat standing while it is recited. The object of the incarnation is stated in these words :—

'Bhakta uddhariye, asur sanhariye, danav dariye,
'Gatiyan tariye, asha puriye, vacha paliye,
'Shankha Chakra lese Shah hath.'
'Save the devoted, kill the devils, saw the fiends,
'Take (us) across Sansar, fulfil hopes, keep promises,
'The Lord will take in his hand the Shell and the Disc.'

Who will after this say, Ali is a Muhamadan deity ?

The place of his appearance is to be Multan in Jambu-Dvipa. Says Sadruddin in the next line:—

'Shah Jambudvip nu ray avse Shah Mulastan mahin !
'The Lord will be the King of Jambudvip and will
'come in Multan.'

At the interval of a few stanzas is given the parentage of the Lord :—

Mata to Bibi Zulekha, pita to Hasim Abu Talib,
Guru to Nabi Muhamad,.....Shakti to Bibi Fatima Zuhra
His mother will be Bibi Zulekha, father Hasam Abu Talib,
Ppreceptor Prophet Muhamad, power Bibi Fatima the Bright.....

The last stanza (if it is a stanza, for it has neither metre nor ryhme) suggests a riddle, *viz.* whether all these people who are to be the relatives of Ali are to be born again in his new home, or are these to be different personages from the heroes and heroines who had their being in Arabia thirteen centuries ago. A vague hint is thrown out in another book,

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wherein manifestation of the divinity is stated to have been in the North in Sat Jug, in the East in the Treta, in the South in the Dwapara, while in the present age it is ordained to take place in the West, by which quarter possibly Arabia is meant.

"Kreta Juge dvar uttari se hua, Treta jug men purva men rachaya,

"Dwapar men Dakhshin aj kal Paschim, Mahdi Sahib nam banaya."

The reader may find it hard to reconcile all these statements, but to the credulous Ismailli, who is an absolute stranger to doubt, no such contradictions can suggest themselves and disturb his faith. The Ismaili would have no objection to transmigration if this could solve his puzzle. For as a reward of devotion to the 10th Avatar is promised emancipation from rebirth.

Je koi sambhle das avatar, pame moksha mugad dwar.
Je sambhle nar ne nar, tene avagaman nahin samsar.

(Ibid.)

Those who recognise the tenth Avatar, attain to the door of beatitude, of salvation.

Men and women who recognise him, are no more subject to transmigration.

The Ismailis, my informant told me, have no faith in resurrection of the body on the day of Judgment. Transmigration is, on the other hand, woven into the very system of their belief. They have even the figure 84, 00, 000, enumerating vaguely the births to which the soul according to Puranism is subject. In his *Firman* 77 in the book referred to above, the Aga Khan refers to the well-known stanzas of Maulana Rum relevant to this topic, whether to emphasise evolution or transmigration he has not made clear. The *Pirs* unmistakably had transmigration in mind.

Sacrifice of animals on the Id day which is thought to be an essential of Islam is prohibited to the Ismaili. Pir Sadrudin writes :—

Kreta juge Kunjar dan, Treta men tanji,

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Dwapar hota gurmen Gay, Ajkal vare aja dan raehya.

In the Sat Yug elephants were sacrificed, in Treta buffaloes and in Dwapar cows, but now-a-days goats are ordered to be offered.

Sadrudin's son, however, forbade the offering even of a goat substituting instead the sweet porridge, made of ghee, sugar and corn flour. In the present *Ghat Pat Kriya*, therefore, of the Ismailis, after the distribution of handfuls of water in which a pill of the earth of Karbala is dissolved, sweet porridge is partaken of.

To the other essentials of Islam too, the Ismaili gives a wide berth. Says Sadruddin in his *Sat Panth Shastra* :—

Musalaman Makke Madine jave sahi
Hathe Kuran pur Haq na lahi
Gala Kate ne haida khae
Kare jihva koi bahist na jae
Em je nera hove per,
To katal karave apne gher
Haj namaj roja kare
Kuri kriyae koi kam na sare.

The Musulaman does go to Mecca and Medina, with Kuran in hand, but Haq he finds not.

He cuts away throats and eats hearts, to appease simply his plate ; he does not thereby go to paradise.

If thus is the destination drawn near, why does he not kill his own ?

Pilgrimage, prayer and fast, false practises these, leading to no good.

Ismailis used to go on pilgrimage, in the time of previous Imams, to Persia where their living divinity at the time had his abode. The Aga Khan seems to have dispensed with this practice. He lives with his French consort in Paris, and feeling it would be awkward to receive his votaries there, comes to pay them his periodical visits in their own homes. There he is worshipped like a God. The *Khojas* spend away lacs to make his advent a right royal festival. The smallest article he uses acquires thereby a sanctity which raises its

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price to thousands of rupees in lieu of which it is bought in regular auction. He holds *Jamaats* where his hands are kissed and every word that drops from his mouth is treasured as divine revelation. In *Firman* 69 he says :—

'I am with you as often as you repeat my name in prayer.....To all appearances away, I am in the heart of the lover, and without love even those that are by my side find the proximity useless.'

And again in *Firman* 206 he says :—'The living Imam, though he is not present to the senses, is present. The living Imam does not manifest himself everywhere.'

The Aga Khan does not seem to relish the belief of his community in the first nine Avatars. In *Firman* 33 he exhorts them to 'give up talking of nine incarnations and sing the praises of only the 10th., i. e. himself.' 'For,' he says, 'first you were Hindus, therefore Sadrudin taught you of them, but now is not the time of the Hindus.' What confession could be more candid that the Ismaili *Dais* have hitherto been practising uniform humbug ? To propitiate the polytheistic taste of the follower they did not hesitate in giving him false teaching.

The *Bihisht* of Islam, too, appears to be equally repugnant to the Aga Khan. In *Firmrn* 176 he likens paradise to the present world of the senses, and declares that 'the goal of the soul is something else.' In *Firman* 35 he denounces *Pardah*, 'For,' says he, 'the veiled woman will not be able to recognise her co-religionists in the next world.' 'She has come here like the bull and will go away like him too.' What these hints and similies signify, some mystic of his own persuasion may understand.

In *Firman* 8 he hits himself against polygamy. 'By taking more than one wife, one gives the philip to passion. One should take only one wife.'

These are wholesome reforms, calculated to materially benefit the community. But to the spirit of Islam they are as much opposed as Islam in its origin was to non-belief.

In *Firman* 185 the Aga Khan gives the lie direct to Miraj.

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'For,' says he, 'the night of return was the same as that of departure. And again God is everywhere.'

The reader will perceive that the Aga Khan has indirectly denounced every objectionable teaching of the Kuran. He appears to be intelligent and his mind seems to be clear about the social needs of his votaries, and yet his persistence in having his name recited as God in the course of prayer in his *Jamaat Khanas* cannot but make one doubt the honesty of his inner motives. He would like to see his community anything but skeptics about his own divinity. Thrice is *dua* repeated in the *Jamaats*, and in every *dua* the name of the Aga Khan is changed thrice, besides once in the course of enumeration of the lineal successors of Ali, which strange formula forms part of the prayer. The Ismaili prayer is an incoherent congeries of pious wishes, most of them concerning welfare in the world. The names of the sacred pentad of Islam, *panjtanpak*, are regularly changed. Muhamad is recognised as prophet, but Ali is *Sahib Allah*, the true God. The Shiahs, even at the cost of monotheism, appear in this comparison to give proof of a sense of proportion in them. If Muhamad is prophet, Ali should be God, such is the undoubted superiority of his character over that of his father-in-law. His name is the most often repeated. The Bar Guru, i. e. Sadrudin, the author of this disconnected jumble of, as it were, parenthetic formulæ comes in for remembrance with the rest. A wish is expressed for the sayings of his progeny being blessed, by which the Pir evidently means to make the office of Dai hereditary in his house :—

Sahib Bar Guru aulad je Kalam men sig vije nasib karin.

Lord ! Bless the sayings of the progeny of Bar Guru.

In this however the subtle Pir has been baulked of his none too unselfish design, for the Aga Khan is now-a-days both Imam and Pir, appropriating to himself the perquisites of both the dignitaries i. e. one-tenth and one-fortieth respectively of the income of his followers. The Ismailis, however, chant the prayer on without the least idea of its absurdity now that the line of none too prudent Pir has ended.

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The greater part of the prayer is in Sindhi of the eastern part of Sindh. In it are interpolated a few formulæ of Arabic, one of them a verse of the Kuran, and the rest distorted pieces of inidiomatic and ungrammatic travesty of the tongue of the Arabs. The Jammaat in the course of its worship bows down at certain junctures, but between these postures and the genuflexions of the Namaz there is not the least resemblance.

THE DASAUNDH.

Attendance at prayers is by no means necessary. The only indispensable duty of the Ismaili is the payment of Dasaundh or tithe to the Imam and Pir. In Ganan 15, in the 4th. part of *10 Ganan ki Chopri* (P. 23) says Pir Hasan Shah :—

Dasaundh Sahib ji ne al jo ji,
Pachhe jamjo chokho dhan re.
Swamira jo, lekho mangse ji
Tumhe nische jano nirdhar re,
Pir Hasan shah i ne boliya ji,
Momin bhulso to tharo han re.

Give away the tithe of the Lord, and what is left is best food.

The Lord must have his due, know this for certain.

Says Pir Hasan Shah, if you forget it, O believers, you take a grave risk.

In Firman 121, the Aga Khan emphasises the same obligation Says he :— 'If you do not pay the tithe, what will you get after death? What you pay is for your own good.'

We have already noticed how to one-tenth, the tithe of the Imam, has been added by the combination in the present Imam of the offices of both *Imam* and *Dai*, also one-fortieth, whice was originally the share of the Pirs.

OTHER PERQUISITES.

A few years ago the present Aga Khan announced his intention to abolish the tithe altogether, and in order that his followers may not be deprived of the blessing which accrues from payment of the tithe thereafter, he fixed a lump sum five hundred, which paid, the dutiful Ismaili would have no

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arrears of the tithe subsequent to that date. The credulous have not been loth to avail themselves of this gracious concession of the bounteous Lord and are paying away the usual tithe in addition, for the lump sum does not cover the dues before the date of promised abolition of the tithe. The logic of the Ismaili has never questioned the legality of payment of this extra sum on the part even of the deceased who have left no arrears. Another lump payment of Rs. 1200, and yet another of 5000 have been devised. Those willing to be initiated into the esoteric practices of their order have to make a present of only Rs. 75 to His Highness who formerly taught them in lieu of that sum to recite the first half of the Islamic *Kalima* punctuating the process with inhaled and exhaled breaths, but now has facilitated the practice by substituting for it inscription in imagination on their hearts in Arabic characters of the word *Al-Hay*, i. e. the life-Giver.

These are some of the devices by which the Aga Khan, custodian of thousands of human souls, is by filling his coffers making entrance into Heaven easy for his followers. At the age of eight when his father died, and he was called prematurely to the vacant office of Imam, his first announcement to his followers was that while his father and grandfather had been fond of horse-races and hunting, his passion was to take them all to heaven. His subsequent career appears to be in keeping with that precocious promise.

THE GANANS.

A word may be said in conclusion about the Ganans of the Pirs, of those especially which do not form part of the regular ritual, and yet whose recitation is regarded to have a solacing effect on the soul of the chanter. I am inclined to place them in a line with the mystic writings of Mediæval Faquirs of India, whose intellectual acumen was none of the highest, but who by giving a symbolical meaning to the religious rites and practices of Yoga of the Hindus; of which they knew nothing but which they hesitated not on that account, in crying down captivated the minds of the masses whom too

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they found equally ignorant but less ingenious. In their songs one meets with the names of *Pingala* and *Susumna* and *Meru* and *Anahat* and such other terms of Yoga. One uninitiated into the practices of Hatha Yoga may infer that these Pirs were perhaps conversant with occult performances. A moment's reflection, however, over the declarations which these imposters are never tired of making *viz.* that they are taking to Vaikuntha a large following which in the case of Sadruddin is 71000, much more numerous, according to his own account, than that of either Prahalad or Dhruva, his predecessors, makes one easily see through the mask. The effect of recitation of such songs in which are enumerated numberless blessings, without among them any intellectual interconnection whatever, which the bliss of the votary is said to excel, is to atrophy the mind and give it a false sense of pleasure which is a result simply of mental lethargy. Such matter was the stock in trade of the Mediœval Sadhus, and the Pirs of Aga Khanism were not slack in laying hand on those popular terms which they wove, with the skill of amateurs that they were, into their extempore songs. The level of the mass mind was no higher. The intellectual bankruptcy of the guides was their chief passport to popular acceptance. Shams Tabriz, a poet of no mean order in Persian who, however, makes no original addition to literature, sinks to the common level, the level of vulgarity, in Sindhi. He attends *Garbis* or dances of idolators, of whom he gives a dim description in his own *Garbis* or songs, written on the same model but with a different import. In these he traces the process by which he first got entry into, and then brought about conversion of, the idolaterous dancers. The Ganans of the Pirs have had one beneficial effect, *viz.* that they have kept the Ismailis close to the Hindus. Islam could not have offered them better mental stuff, for that too is the product of intellectually poor minds. In his Firman 157 the Aga Khan says :—'The Ismailism is akin to Hinduism, to Sufism more so.' In his characterisation of his community's faith, I agree with the Aga Khan, though the serious phase of the Arya

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religion, requiring mental and spiritual effort has either escaped his *Pirs* or has been studiously avoided by them, as by every superficial student, who is, as fitted by his temperament, captivated by a surface study of the outer doctrine but loth to devote himself seriously to its deeper approaches. The Theosophical movement is an instance in point.

THE CALL OF THE PRESENT

Let me, however, not digress. The need of an awakening in the Ismailis will be patent even to a casual student of their religious life. It should come simultaneously from both within and without. The duty of the Arya Samaj is in this respect clear. The exploitation of the best resources of a commercially prosperous community by an individual whose only apparent interest in them is to keep them intellectually blind and socially and spiritually his own slaves is a spectacle that will at once appal any follower of Dayananda. Whether the Ismailis accept the creed of the Arya Samaj or not is their own look out. Our present objective should be to make them alive to the state of spiritual and social bondage to which through a blunder of their, or what is the same thing, our ancestors they are by chance heirs. The dismal of darkness in which they are passing their intellectually none too enviable days has to vanish, aye vanish once for all. Admit into it a streak of intellectual religious light and the spell of the shadow of Aga Khan which looms large in it, will in an instant break down. Ours is not to add to our flock, which, by the way prospers, by the intrinsic virtue of our truth. Ours is to dispel ignorance and spiritual bondage, and instal in its stead light, which latter is an automatic process. If the Aga Khanis are under an embargo not to approach the precincts of the Samaj, the influence of these precincts can surely be carried near them by private reasonings with your economic and social associates. Agakhanism has succeeded by individual conversions, a result of preachings in private. It will fall like its founder, Hasan-bin-Sada, before its own weapons. When the reform movement has once caught, masses will

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succumb to it with lightning speed, of which at present we can form no idea.

The enlightened members of the community itself have on them an even greater obligation. They are *of* the community. If their hearts burn for reform, which I personally know they do, why not take courage in both hands, and face danger, of which to me simply an empty spectre seems to hang on their hearts ! By a simple gesture of their hands they may turn the scales on His Knighted (or, as they say, benighted) Highness. His influence and position in the states of the world depends on the community., For if they were not at his back, he would be non-entity. Let him pay a little for this immense advantage to him of their homage. Even if they cannot succeed in making him disgorge what he has till now unrightfully gulped, they can at least stop the incessant drain on their resources from continuing any further. Make hay while the sun shines. Every precious moment lost detracts from the good that may be done to our own fellow-brothers. Our sacrifice shall be their gain, which will recoil with double force on us. God-speed, brethren. Be up and doing. The mission is of the Lord, aye, of the Lord of all beings. It is His to see that it succeeds.

RELIGION OF SHAKTI.

By T. L. Vaswani.

Spirituality is not running away from "dharma" or life's appointments and obligations. Spirituality is a conquest ! Religion is not retreat. Religion is life. India went down in the day she separated religion from life. Shri Krishna's message is not a creed of quietism or inaction. Spirituality is a shakti. Religion is life of the Atman. And all tasks are sacred which express the life, the *Shakti*, the energy of the Atman. Religion is not spiritual indulgence. Religion is active service inspired by reverence for God.

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(1) There is the God below you ; (2) There is the God above you ; (3) There is the God within you. So you have the three duties.—dana, yagna, tapas. By dana is meant not merely the giving of some money in ' charity ' but the giving of love and sympathy. Dana is not mere alms-giving ! dana is not philanthropy ! dana is service inspired by reverence for the poor. Dana is worship of the poor. Charity given in pride or for show and self-advertisement is not *dana*. Don't patronise the poor, *worship* them ! For they are of the Body of Shri Krishna. Give a fragment of yourself to the poor. One tear of prayer is more precious than ten thousand rupees of a rich man who gives with no reverence for the poor. On their sufferings alas ! is built the present order ; and " civilization " sacrifices their life to the comfort and motor-cars of the rich. And when I speak of the " poor " I include in that class, also, the " criminal " and the " fallen." Regard the " criminal " also as a man and, therefore, as a God,—suppressed. The prison system must be reformed. Criminals, too, are humans. And the " fallen ones ? Did not Jesus bless them ? And concerning Krishna we read that when a " harlot " was kissing His feet with her tears, the princes who were present were annoyed and they asked the Lord why He allowed a fallen woman to " insult " Him thus. But He, the Lord of Love, smiled and answered them :—" Disturb her not. She knows better than you ! For she has faith and love !" The " fallen," too, are humans. The poor are the forms of the Lord. Not they only but, also, the lower animals. They are the sub-human God. While the influence of Indian ideals is gradually growing upon groups of earnest men and women in the West, the concepts of the West are invading the minds of the Indian youth ; and I know of many to-day who argue that they need flesh-foods for health and strength. Do we really expect to buy health and happiness in the slaughter-house, ? I ask all to give up meat and have love in their

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hearts for bird and beast. They, too, are our " brothers " in the one Kingdom of Life. They, too, are to ascend the Ladder of Evolution. They, too, are *rupas* of the Lord of Love.

Yagna I interpret as worship of God. Modern India, alas ! has forgotten her God, and so we wander in weakness. Yagna should be our daily duty. Prayer is a mighty force, a great *shakti*.

Tapas is self-reverence, self-control. Tapas is the sacrifice asked of the youth. Yet so many to-day run after luxuries. Bhoga, not Brahmacharya, is the ideal of many an Indian student of to-day. In this Triple Reverence,—reverence for the sub-human God, reverence for the Eternal Purusha, and reverence for oneself and the powers within the self—in this Triple Reverence is the essential message of Dharma-Yoga,—The Yoga of Discipline and Duty. It is the Yoga the youth must practice to serve the Nation and the Lord.

VEDIC KOSA*

A REVIEW.

I.

Some time ago the first instalment of this volume was published by the Research Department of the Dayananda Anglo-Vedic College and more were at the time promised. The book under review redeems that promise ; instead of being published in parts the whole work has now appeared complete. It covers about 700 pages, to which an introduction running over about a hundred pages by Pandit Bhagavaddatta has been prefixed.

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* Lala Dwarka Das Memorial Volume compiled by Hamsaraja, with an introduction by Bhagavaddatta. To be had of the Superintendent, Research Department, D.A.-V. College, Lahore. Price Rs. 12.

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The Kosa itself is a result of patient labour by P. Hamsaraja the compiler. Care appears to have been taken to leave very few mistakes, though some have yet crept in. At page 477, for instance, the word whose significances begin at the top is *Varsa.* The last two meanings included under this word, seek, however, to explain *Valmika* instead of *Varsa.* By somebody's omission the word *Valmika* has been left out in the left hand column, and in its place ditto inserted. The paper used is not uniform, and the printing much too sparse for a dictionary. The book will be of great use to students of the Veda.

The foreword at the beginning contains a history of the origin of the idea of the compilation of the dictionary. It was the dream of Pandit Bhagavaddatta that has found realisation in the labour of Pandit Hamsaraja. Then follows introduction which comprises three sections. In the first section is discussed the time of compilation of the Brahmanas. In the second it is sought to be proved that the Brahmanas do not form a part of the Vedas but that the two sets of books are distinct from each other. In the third the origin of the derivative method of interpretation of the Vedas adopted by Yaska and Dayananda is traced to the Brahmanas.

Pandit Bhagavaddatta's chronological hypothesis is that the Brahmanas, in the shape we have them now were given the last touch of the compiler in the time of Mahabharata, which period he himself explains as that beginning a hundred years before the war of Mahabharata and ending as much later than that event. The date of the war, according to him, is about 3000 B. C. His data for this conclusion consist of the names occurring in the Brahmanas, of persons living, according to him, at

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or about the time of Mahabharata. That the same names may have been borne by persons living in an earlier or later age he refuses to believe and attempts to refute. The first teacher of the Brahmanas was, according to him, Brahma who lived at the commencement of human creation. Only his name and that of Manu belong to the pre-Mahabharata age. Then either the composition of Brahmanic material was suspended as a useless exersice or perhaps it was not considered worth while to immortalise the names of composers of these later ages, till under the magic spell of Vyasa, there occurred all of a sudden a mushroom growth of teachers, after whom it was thought advisable to give the Brahmanas their final redaction, probably to rescue from oblivion these sages of beloved memory. The occurrence of names belonging to a certain time in a book is no doubt evidence of its compilation after that time. Why, then, if the persons mentioned in the Brahmanas, be in fact Mahabharatic, place the last edition of this literature in the time of Mahabharata and not later? A book may be written now in which the characters may all be of a prehistoric age. That the contents of the book were arranged at a particular time and not interfered with later requires some more direct proof than the existence in the book of historical details of that time alone. All previous ages are precluded by such evidence from the assignment of a final setting to the compilation, not so the ages that follow.

At page 15 reference is made to a logomachy with Yajnavalkya, in which Shakalya is said to have taken part. On the next page is given a line of disciples in which Shakalya figures in the seventh generation from Paila, who, a little earlier, has been given out to be a

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pupil of Vaishampayana. Vaishampayana is declared at page 10 to have taken his lessons from Vyasa. Vyasa is a contemporary of Bhishma. Bhishma says at page 14 that he learnt from Janaka of a dialogue between him and Yajnavalkya. By these descriptions it would appear that Shakalya belongs at the earliest to the ninth generation after Yajnavalkya. Allowing any the least number of years, say ten or fifteen, which, as our own observation of generations of pupils in Kashi even in our own age seems to indicate, is to all appearances too short an interim between the commencement of one generation and another, Shakalya could never have been of an age to indulge in a catechistic wrangle with Yajnavalkya, and when defeated, feel crestfallen.

At page 17 the span of life of the *rishis* is surmised to have ranged from 100 to 300 or 400 years. The authority for this surmise is a line from Patanjali's Mahabhashya, meaning that 'if a man lives long today, it is a hundred years.' How the quotation bears out the inference drawn from it is a mystery. The age of Mahidasa, round which this whole controversy centres is established to have been 116 when he died. Strangely enough this age, after the quotation from Patanjali, to which we have just referred, is in all seriousness held to have been smaller than the average. This bewildering conclusion is perforce extracted, as the authors of the Chhandogya who speak of Mahidasa as an authority, are first declared to have been his contemporaries and then his survivors, for how else could they have alluded to him, as they do, in the past tense?

The concluding testimony of Pandit Bhagavaddatta in favour of his hypothesis is astronomical, for which he

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is indebted to Pandit Dikshita. The position of Krittikas mentioned in Shatapatha, V. 1—2—3 happened last, says Dikshita, 5000 years before now. The phenomenon had been repeated many times before. Why Pandit Bhagavaddatta sticks to its latest occurence alone is not intelligible. The Pandit vaguely avers that he has other astronomical data which corroborate his hypothesis but which he, for some reason, has not thought fit to adduce in the present dissertation. The intelligence of the reader has been saved from being exercised over them and the chance of accepting the hypothesis is reserved for scholars who can understand occult hints.

II.

That the Brahmanas are distinct from the Vedas is sought to be established on the authority of passages from the Brahmanas themselves. The main passages on which the whole argument hinges are these:—

(1) एवमिमे सर्वे वेदाः निर्मिता सकल्पाः सरहस्याः सब्राह्मणाः सेतिहासाः सान्वाख्यानाः सपुराणाः सस्वराः ससंस्काराः सनिरुक्ताः सानुशासनाः सानुमार्जनाः सवाकोवाक्याः । Gopatha I 2. 10.

(2) ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकः सूत्राण्यनुव्याख्यानानि व्याख्यानानि वाचैव सम्राट् प्रजायन्ते । Shatapatha XIV 6. 10. 6.

(3) ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानि.....

.Shatapatta XIV 5-4-10.

If the imaginary opponent whom Pandit Bhagavaddatta tries to dumbfound in his catechistic introduction adduces clear passages from other books in which the Brahmanas are spoken of as Vedas, he falls back in the last resort on the above three excerpts

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from the Brahmanas. Had the Pandit translated these passages instead of simply rewriting them, the meaning he attaches to them may have been clear and the objections which suggest themselves against his manipulation of them in the interest of his theory, could perhaps have been waived. As we have been taught to understand it, the import of these passages is just the opposite of what Pandit Bhagavaddatta seems to take it to be. As testimony of the question of the inclusion or exclusion, of the Brahmanas in, or from, the Vedas, they are inconclusive either way. In the Gopatha we read:—

तद्याः प्राच्यो नद्यो वहन्ति याश्च दक्षिणाच्यो याश्च प्रतीच्यो याश्च उदीच्यस्ताः सर्वाः पृथङ्नामधेयीरित्याचक्षते तासां समुद्रमभिपद्यमानानां छियते नामधेयं समुद्र इत्याचक्षते।

All streams flowing eastwards, southwards, westwards and northwards bear different names, but as they fall into the ocean, their individual names disappear, giving place to the collective one, the ocean.

This statement is followed by the passage quoted by Pandit Bhagavaddatta, meaning :—

So do the Vedas composed with the Kalpa, Rahasyas Brahmanas, Itihasas, Arranyakas, Puranas, Swaras..... Niruktas,.....leave in Yajna their distinct appellations assuming then the common name Yajna.

Vedas with Brahmanas is the mainstay of the Pandit's conclusion. Now '*with*' to us seems to mean either 'containing as a part' or 'accompanied by as an appendage.' If the latter meaning were adopted, the existence not only of Brahmanas but also of the Upanishads, *rahasyas*, which the Pandit takes to signify *aranyakas*,, *Kalpa*, *Nirukta* and *Puranas* etc. as separate treatises before the time of the Brahmanas would have to be subscribed

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to. For this assumption there is as yet however no literary or historic basis available. The distinctness of Aranyakas and Upanishads both from each other and from the Brahmanas is a new hypothesis mooted by Pandit Bhagavaddatta in a footnote to elucidate according to his own inclination this passage alone. To us all these appear to signify not treatises but sciences found in the Vedas themselves. The Brahmanas spoken of here are thus one with the Vedas, their part and parcel, not at all anything extraneous. '*With*' means *containing*.

The meaning of the remaining two passages is evident. Prefix to the last passage the words **महतो भूतस्य निश्वसितम्** 'Of that Great Being are the out-breathing' The passage implies that the Vedas with the Upanishads etc. are a spontaneous revelation from on high. The word 'with' understood here admits of the same twofold import between which the option lay in the extract from the Gopatha The reason for interpreting 'with' in this passage to mean *containing* is even stronger. For if we adopt Pandit Bhagavaddatta's alternative, not only the Vedas, bu also the Brahmanas, the Kalpas, the Puranas, etc., etc, would *as treatises* be included under the outpouring **निःश्वसितम्**, *i. e.* revelation of God. And this implication, we presume, is not acceptable to Shriyut Bhagavaddatta.

A great part of the evidence adduced in this section makes the position of the imaginary opponents of Pandit Bhagavaddatta strong. The explanations given by the Pandit are in the form of apologies, not rejoinders or refutations. The philological identification of *Aupanisadi Sruti* in Manu VIII. 29 with *Sruti* in Mahabharata Salyaparva 41. 23 is ingenious but fanciful.

The Brahmanas are recognised by all to contain com-

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ments on the texts of the Vedas, which therefore are the original revelation. They are termed Vedas or *Sruti* or *mantra* or *richas* etc. just in the same sense in which Deighton's commentaries on Shakespeare are termed Deighton's Shakespeare or Mallinatha's glosses on Kalidas are in common parlance called Mallinatha's Kalidas. No matter whether the commentaries too are a result of an independent revelation or not, they cannot, by their very nature, being comments, be accepted as authoritative in the same degree as the original which they try to expound. The question is all too simple to need the mess which Pandit Bhagavaddatta has made of it. We agree with his conclusion, but his treatment of the subject is full of self-contradictions and too far strained to carry conviction to the reader. He either proves that the Brahmanas are like the Vedas a distinct divine revelation or else a part of the same Vedas from which he seeks to establish their being distinct. When for instance was the term *Veda* even secondarily applied to *Kalpa* books? Why then place these at p. 37 on the same level with Brahmanas and by an imaginary analogy with them prove that the Brahmanas are not *Vedas*? The Kalpas have been considered *Vedic*, not called *Veda* as the Brahmanas. The analogy does not arise.

The third section contains a valuable juxtaposition of excerpts from the Brahmanas and Nighantu, which carries the exegetics attempted by Yaska to the time of Brahmanas.

We approve of the book, but a great part of the introduction should, we think, be rewritten after a better grasp of the problems and the authorities which bear on a solution of them.

'Criticus.'

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THEISM OF INDIAN SAINTS.

CHAPTER XV.*

By G. A. Chandavarkar, B. A., M.R.A.S (London).

The muster-roll of the benefactors of humanity has in it many names of saints carved in letters of gold. These were men of disinterested piety who dedicated their lives to the cause of God and their fellowmen. There are evidences to show that such men lived and died even in 'prehistoric India.' They were neither intellectual giants bent upon founding new sects nor were they keenwitted theologians determined to found new schools of philosophy. They did not even belong to the type of those much maligned *sadhoos* who under the cloak of religion prefer to lead the life of social parasites. First and foremost, they were servants of society and therefore devotees of God. Their devotional fervour burning at white heat was equalled only by their love for their fallen brethren. With a firm faith in Divine goodness and greatness they most humbly and reverently sought for His mercy. With a tremendous soul-force generated in the furnace of *Vairagya* they served humanity breaking all the social conventions and communal restrictions, if these chanced to stand between man and God. Ecstacy born of a passionate devotion to a Personal God was their only solace in life. Joy felt in the company of fellow-believers was their only comfort in the world. They were known as *Bhaktas* and their religion as '*Bhagvata Dharma*'. Their theism, to use the words of Matthew Arnold, was something of 'Morality touched with emotion.' To borrow Plato's phrase they believed 'God is the only reality'. While some declared 'All is God', others held that 'God is all'. Some went a step further and held that 'God

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* This is a chapter from the forthcoming third enlarged edition of "A Manual of Hindu Ethics" published by the Oriental Book Agency, Poona.

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is beyond good and evil'. It is practically impossible to characterise their theism by any particular appelation as pantheism or dualism. It is a curious combination of all these. Its roots go far down into mysticism and branches shoot off above idealism. The mythical element is not entirely absent and the ethical element presents itself only as a step towards the realisation of life or what is the summum bonum of life *viz.* the attainment of God.

The life history of the Indian saints of pre-Buddhistic period is shrouded in mystery and what little we can gather of their doings is not enough to compile out of it their faithful biographies. The following *shloka* enumerates the names of some of these *Bhaktas*:—

प्रह्लादनारदपराशरपुण्डरीकव्यासांबरीशशुकशौनकादयः
एतान् परमभागवतान् नमामि ।

Prahlada, *Narada*, *Vyasa*, *Shuka*, *Shownaka* and *Arjuna* are typical examples of these saints. To these may be added the names of *Udhawa*, *Akrura*, *Vidura*, and *Hanuman*. To illustrate from the life history of each of these saints why and how these attained that eminence of saintliness is beyond the scope of this chapter. The *Pooranas* and the *Kavyas* describe at great length their miracles so common to all the saints. But the greatest and the grandest of their miracles is their theism.

When we study the lives of the saints of the post-Buddhistic period we, however, run on firmer ground. Tradition and folklore afford us sufficient *data* to take a general survey and form an estimate of their work. Their work has left permanent footprints on the sands of time. The impact of alien systems of thought, the social cataclysms and the political changes accelerated the progress of their work. Their theism became slightly coloured by the views then current and the significance of their social and literary work

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became all the greater. They became the forerunners of the great Intellectual Renaisance. Throughout the 15th 16th and 17th centuries there was a remarkable and continued succession of these master minds singing their songs of devotion and rousing civic consciousness of masses throughout the country. Each province has its own saints. Jnana-Sambhandhara, Tiruvaller and Tayoomanwara of the Tamil country, Vemanna of the Telugu districts, Ramdasa and Tukaram of the Maratha country, Chaitanya of Bengal, Kabir and Tulsidasa of United Provinces and Nanak of the Punjab, Ramavallabha Dada and Appaya of the Kanarese Disttricts delivered their messages of *Bhakti* and threw open "the gates of heaven" for all from the highest to the humblest. From Ramananda of the 15th century down to Ramakrishna Parmahansa of the 19th century, these saints became the originators of great spiritual and intellectual movements.

Before we refer to different aspects of their theism it is proper we should meditate on the significance of some other aspects of their work. Their work was primarily religious but it paved the way for reforms in other directions as well. In the first place wherever they used to go and preach, they would speak in the common vernaculars of the districts. Their songs were uniformly in the language of the people. So even the common people who had not had the benefit of the study of the classical language which became practically the monopoly of a few privileged classes could understand and appreciate the significance of their preachings. Even to this day the vernaculars of India have their literatures enriched by their songs sung in such exquisite language. The Hindi language without the songs of Tulsi Das and *Maratht* without the Abhangs of Jnanadeva and Tukaram would be nowhere. So enrichment of the vernacular is one of the greatest of the achievements of these saints. Secondly, these devotees were great social reformers. India has been a land of castes and creeds. The caste system was originally based

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on the principle of division of labour. It determined an individual's position in society and was an important factor in the elimination of strife and competition from society. But in mediæval India some of the worst features of this institution asserted themselves and held the society in its fatal grasp. Superciliousness of caste and notions of 'touch' and 'non-touch' were eating into the vitals of society. It was then that these mediæval saints stood up as the great opponents of the evil effects of caste. They freely mixed themselves with the lower castes and at times did not hesitate to abolish the restrictions imposed upon them by convention, even though they happened to be born as Brahmans. These saints were drawn from among the lowest of the low. Namdeva of Maharashtra was a tailor while Tukarama was a Shudra. Kabir of Northern India was a weaver while Tiruvallur of Southern India was a Pariah. Tulsidas is said to have invited a low caste deserving beggar and heedless of the protests of his people partook of his meal in his company freely, because he knew devotion observes no caste and God makes no difference between one child of His and another. They not only worked for union and tolerance between the different sects but stood up as the great supporters of universal brotherhood.

But the bedrock of their greatness is their theism pure and simple. Their religion consisted in a deep and emotional realisation of a personal God. For this realisation they followed the path of *Nava Vidha Bhakti*—Nine-fold path of devotion. The salient features of this well-known nine-fold path are clearly set forth in the following remarkable *Shloka*.

"श्रवणं कीर्त्तनं विष्णोः स्मरणं पादसेवनम् ।
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम्" ॥

The essentials are :—

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(1) Hearing of the great qualities of God—as illustrated in the life of *Shreekanta*.

(2) Chanting the hymns in praise of God—as did *Pareekolutee*.

(3) Contemplation of God—as done by Prooltroo.

(4) Humble service rendered to God by Vaiyasakee.

(5) Worship of God as was done by *Prahalad*.

(6) Salutation as was done by *Akrura*

(7) Disinterested service as rendered by Hanuman.

(8) Seaking the friendship of God as was done by Arjuna

and

(9) Self—introspection and surrender to His will, as was illustrated in the life of *Balee*.

Strictly speaking, these are the different aspects of one and the same Bhakti. Says saint Rama Vallabha-dasa of Kanara:—

जैसीं नवखण्डीं एकक्षिती—कीं नवरत्नीं एकत्री कान्ती ।
तैसी नवविधा भक्ती—शक्ति मुक्ती एकत्रि ॥

Just as the lustre found in nine jewels is the same, so also is this *Navavidha.Bhakti* one. At a certain stage of the evolution of Bhakti all methods merge into one great cause when the devotee realises the *Sat-chitananda*—the Supreme Bliss in himself. To reach the last rung of the ladder the following stepts should be consistently and perseveringly crossed over— (1) Humility (2) Earnestness (3) Faith and (4) Renunciation. Faith is essential. So also is *Vairagya* without which the fruits of *Bhakti* cannot be enjoyed. The roots of *Bhakti* go deep into mysticism. Faith is the root, knowledge the branch and the Bhakti the fruit thereof.

GOD IN MAN

The saints found God not outside them but in the innermost corner of their own hearts. They never thought that pilgrimages, penances, privations and other sufferings

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unnecessarily inflicted on the human body were the essentials of religion. Purity of heart and sincere love to God were the essentials of Bhakti. Says Ramavallabhadasa :—

येथें चि पंडरपूर मासें येथें चि पंडरपूर।
अगुरेणु व्यापुनि भरो नि असतां-कसें ह्मणावें दूर॥

" My Pandharpoor—place of pilgrimage—is here only. How can we say that God is there when he fills the entire universe.

A similar question was asked by Narada to Lord Krishna " Where do you live ? " The answer is significant :—

नाहं वसामि वैकुण्ठे योगीनां हृदये रवौ।
मद्भक्ता यत्र गायन्ति तत्र तिष्ठामि नारद॥

" I do not reside in Heaven, nor do I live in the hearts of *Yogees*. I stay wherever my *Bhaktas* sing the Glory,"

Such sentiments are embodied in the works of many saints who are all unanimous in holding that God is in man.

NO MEDIATOR.

Another noteworthy feature of their theism is that for the attainment of God no mediator is needed. Straight could they approach Him. Arjuna in all humility and sincerity of purpose asks Shree Krishna the momentous question ' How to attain Thee ?" Lord answers ; " I am not to be acquired by the study of the Vedas, nor even by penance, charity or sacrifices. By disinterested piety alone you can attain me." That is the quiet-essence of *Bhakti—Yoga* so vividly described in the *Bhagavad9eeta*. Of course many saints did seek the help of their *Gurus* but it was only for receiving the Light. Having once obtained the clue, they were free to look for Him in their own heart. The outpourings of the heart with the simplicity of a child do receive attention from On High. "Give me the simplicity of a child and grant me this only boon that I may not forget Thee " prays Tukaram thus.

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PURITY OF HEART.

It is said of a saint's disciple that he wanted to go on a pilgrimage for purifying his soul. Straightway he went to the saint and said 'Bhagvan, I am to go to Benares to wash away my sins after a bath in the Ganges. Pray accompany me." 'Nay," replied the saint "Take this gourd on my behalf and wash it." The disciple took the gourd, dipped it in the Ganges river and brought it back to the *Guru*. "Here, Sir, have I brought the gourd back?" "Break it and see if its inside bitterness is gone" said the saint. "No" replied the disciple "It is as bitter as it was before." 'Yes' said the saint "If the Ganges water was powerless to remove its bitterness, how can a man's sins be washed and heart be made purer? Be pure in mind and heart and sins will be washed. External bath is inefficacious for effecting internal purity." This simple story sums up their theism. Purity of heart more than anytuing else is essential. 'Pure thoughts, pure words, and pure deeds are the necessary virtues to be cultivated by men in general.

SELF-SURRENDER.

The devotee in all humility lays his heart open, confesses his sins, expresses his determination to love Him and seek His mercy.

करिमी तूं करिमज अर्पिक्ता देह तुझ्-तुझवांचुनि दूजे न दिसे रे व्यापका।

"Do whatsoever you like with me. I have surrendered this body to Thee." Such outpourings as these raised the saints above the sensuous plane.

INTROSPECTION.

Antar-dhyana, self-analysis, self-criticism, looking inwards as did the great saint *Janaka* of yore is the keynote of their theism. Train the mind for non-attachment, discipline the heart to look upon 'pleasure and pain' alike, attain balance of mind. By constant practice and *Vairaga* shalt thou attain Him.

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One of the most difficult paths to be trodden to be sure! But the ideal is indeed praiseworthy.

MONOTHEISM.

Relentless critics there are who hold that the theism of saints is no more than a mere crude form of the worship of stocks and stones, rocks and rivers, fields and forests. Nothing can be further from truth. There can be no denying the fact that the worship of a Personal God is traceable in their theism but deep below the surface one sees distinct traces of the existence of monotheism pure and simple. A careful reader of the works of saints like Kabir, Chaitanya, Ramadasa or even Tukaram will find that all of them did view their one *deity* as the Supreme Soul pervading throughout the universe and even beyond. One without a second, call Him by any name but He is *One*, is what they held. As a typical example we quote only one *Abhang* of saint Ramavallabha :—

स्वामी तो एक आहे-देव तो एक आहे ।
काणी म्हणती गणेश-काणी ध्याती रवीश-वेणती परेश ॥

Lord is One. God is One. Some call Him Ganesh. Some the Sun but all are ignorant. He is One.

There are positive evidences in the works of all these saints to show that they were all monotheists in reality.

It is this belief in God's omnipotence and omnipresence. that made these saints work for the uplift of their fellowmen When they found that the common people were denied the blessings of a higher spiritual life they carried the torch of light in the dark corners and roused the masses in general. Individual advance was not the goal of their ambition. They wanted their fellowmen too to realise the blessings of *Bhakti*. Side by side with quiet meditation on the eternal verities they made others' lives grander and beliefs loftier. When God-consciousness is roused and man experiences the reality of his religious nature, fellowship with God and

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man becomes by far easier. To that end saints in India lived and died. Even in modern times men there are who have imbibed their spirit and by their mottos of 'plainliving and high thinking' have made the lives of others nobler and sublimer. Who has not lived in *Shantiniketan* and not breathed the saintly atmosphere? Who has not paid a visit to the *Kangri Gurukul* and not felt that the institution stands a monument to the philanthropy of a *Sadhu*? Who can say that the women's University at Poona is not the product of the humility and disinterestedness of a modern saint? Saints lived not only in prehistoric times and mediæval periods of Indian History but they are living also, even now. In recent years many of them have joined the majority but by God's grace their continuity seems not to have broken. From Ramakrishna Paramhansa down to Ramakrishna Bhandarkar many sages have lived and are still living. Each one great in his own field has achieved some noble object or at least has struggled to live upto a certain ideal, whether political, social or religious. If such greatness is the outcome of the high ideals set up by the science of ethics and if in the process of nation-building each great man has contributed his mite, none need despair of the race and its future. There is no royal road to progress of any kind whether spiritual or temporal. Disastrous defeats, tremendous opposition and heartrending reverses fall to the lot of every reformer in any department of human activity. Real greatness lies in overcoming all these obstructions in the path of progress. So also genuine goodness consists in patiently waiting, meekly seeking and nobly marching on to the goal, set up by the ethicists of all ages and climes, including these never-to-be forgotten worthies of India who go by the name of saints.

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CONTEMPORARY THOUGHT REVIEWED.

THE ANTIQUITY OF MAN.

Writing to the *Theosophical Path*, C. J Ryan observes:—

A special commission of the most competent scientists of Buenos Aires went to Miramar, a seaside resort, the locality of the discoveries, in November 1920, to what the complete exhumation of one of the boleadoras just found by Lorenzo Parodi, explorer for the National Museum of Natural History, and to decide whether the ball was actually *in situ* or if it could have got into the Tertiary beds in more recent times. It was partially exposed by the action of the waves. Its outline is not circular but parabolic in curvature, and it has two slightly pointed ends. A groove clearly cut on the surface would serve to hold a rope or leather thong. The ball is 76 millimeters long by 62 mm. wide, and is made of quartzite. It is well polished, but has bruises which show it had been much used. The modern boleta or boleadora is an instrument made of two such balls tied together with a thong, and there seems no reasonable doubt that these Tertiary polished balls were used in the same way. Further search revealed other balls of nearly the same size; one was of harder material, possibly diorite. It was thought to be a polishing implement, for two of its sides had been arfificially worn by friction.

The greatest care was taken in examining the Tertiary stratum in which the boleadoras were found, the 'Chapalmalense,' which is free from faults or fissures or signs of disturbance, and none of the experts had the slightest doubt that the balls were in their original places.

Another evidence of the same fact is derived independently from another source. Dr. Wood-Jones writes in his '*The Problem of Man's Ancestry*' page 33 :—

We are left with the unavoidable impression that the search for his ancestors must be pushed a very long way back.

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It is difficult to imagine how a being, whose body is replete with features of basic mammalian simplicity, can have sprung from any of those mammals in which so much of this simplicity has been lost. It becomes impossible to picture man as being descended from any form at all like the recent monkeys, or anthropoid ape, or from their fossil representatives..... He must have started an independent line of his own, long before the anthropoid apes and the monkeys developed those specializations which shaped their definite evolutionary destinies."

Referring to Wood-Jones' view, Mr. Ryan writes:—

He proves that Haeckel's teaching, that a human embryo cannot be distinguished from that of the ape until very late in development, is wrong and must be abandoned, by showing that certain essentially human characters, such as the human walking foot with a leg muscle found in none of the lower animals, are visible in the human embryo at the earliest possible time and not late in the formation as they would be if man had passed through the anthropoidal and quadrupedal stages.

SCIENCE VERSUS FUNDAMENTALISM.

The now well-known Tennessee trial, in which a professor stands accused, by Christian *mullas* and their rigid followers, of teaching heresy to school children, reveals Fundamentalist mentality in its most apalling colours. William Newman Chew writing to the *Unity* raises a most relevant issue with regard to this menacing attitude of fanatic Christianity:—

The great hue and cry of the Fundamentalists is that the exaltation of humanity is the cause of every evil, physical, mental and moral, which is abroad in the world today. They would have us believe, and pass on to our children and our children's children, the idea that God created us *worms of the dust*, powerless to develop our own characters and thereby work out our own salvations. They would have us believe that not moral growth, but an elaborate system of theology, built around the blood sacrifice to God of an innocent man, is

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the key to the betterment of the race. They would take away from mankind all *reason* for attempts at its own improvement by preaching the belief that such attempts are impossibilities—vain reachings for the moon, which can only result in failure—in short, they desire to impress firmly on our consciousness the original fall of man—and then keep kicking him a little further, with the idea that it will please God to see the degradation of the man, whom he "created in his own image." Truly the Fundamentalist God must be a strange creature.

SHUDDHI MOVEMENT NOT NEW.

Commenting on Sir Abdul Rahim's now notorious Aligarh speech, *The Modern Review* thus criticises his remarks in which Shuddhi Movement is branded as a new innovation: –

Instances of reconversion of whole groups from Christianity and Islam to Hinduism within recent historical times have been given in Census Reports. We read in the *Census of India* 1911, Vol. I, page 121:—

Apart from these recent efforts, it appears that here and there small communities of Christian and Muhammedan converts have drifted back into Hinduism. The Urap and Varap Agris of the Thana district of Bombay are said to have reverted to Hinduism from Christianity less than a century ago. The Kirpal Bhandaris of the same district were forcibly converted to Christianity by the Portuguese, but were afterwards accepted back into Hinduism. The Matia Kunbis and Sheikhadas of Bombay have been referred to in paragraph 156, Regarding those of Baroda the local superintendent writes that they became Muhammedans about three centuries ago but have gradually abandoned their Muhammedan practices, and many of them were recently admitted into the Vaishnava sects of Ramanand and Swami Narayan.

MUSLIM INTERNATIONALISM.

The fad of Muslim internationalism is thus exposed:—

An international outlook does not exclude the welfare

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of one's own community. But whenever famines floods, cyclones, earthquakes and epidemics ravage East and North Bengal, where Muslims form a majority of the population, the Muslims do very little for the relief of their own co-religionists. That is done by the narrow-minded Hindus. The Khadi Pratisthan, a predominantly Hindu movement, benefits at least as many Muslims as Hindus. In the second annual report of the Abhaya Ashram of Comilla, it is stated that 4175 persons received help from its outdoor dispensary, of whom 2396 were Muslims. In the school maintained by this Ashram out of 120 pupils, 72 are Musalmans. The workers and conductors are *all* Hindus, who observe no caste distinction on principle and in practice. In the fifteenth annual Report of the Society for the Improvement of the Backward Classes of Bengal and Assam, we find that it maintains 406 schools in 20 districts of Bengal and Assam. "Of the total number of children, both boys and girls, receiving tuition in these schools *viz.*, 16389, the largest number, 5454, come from the Namasudra community, and *the next largest number, 3023, from the Muhammedan community.*" But among its subscibers we find the names of only two Musalman gentlemen, not of Sir Abdur Rahim or of any of his fiery followers.

Will Sir Abdur Rahim kindly name any entirely or predominantly Muslim organisation which benefits Hindus to the extent that Hindu efforts benefit Muslims? We will then admit his claim to have a wider outlook than the Hindus.

As for Muslim "international outlook," it is not really international, but it is a *communal* outlook spread over countries which have a Muslim population and is interested only in the fortunes and fate of the Muslims there. Real internationalism is interested in the welfare of all peoples of all countries, irrespective of their creed.

INDIAN ISOLATION A FAD.

Thus Kalidas Nag in the *Vishva Bharati*:—

Words are valuable as landmarks in the progress of society, but for that very reason they are but ***static symbols***

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of the ever-changing and ever-expanding life. So the fancy picture of a caste-ridden India, cut off from the rest of the world by the external barriers of the ocean and the Himalayas as well as by the internal prohibitions of a morbid, all-excluding cult of purity,—India ever chanting Vedic hymns or celebrating occult sacrifices, weaving transcendental philosophies or absurd reactionary principles of life,—fades away as soon as we view it from the vantage ground of History. Truth is not only stranger but stronger than fiction. The chance-stroke of the spade of an archæologist makes short work of heaps of scholarly theories. So the discovery of the inscription of Boghaz Keui in 1907 by the German archæologist Hugo Winckler led to the explosion of the "Isolation" theory and expanded to an unexpected extent the horizon of Indian history. Here, for the first time, we read the startling fact that in far off Cappadocia, in the fourteenth century B. C., two belligerent tribes—the Hittites and the Mitannis,—invoked the Vedic Gods, Mitra, Varuna and Indra, while concluding a treaty; moreover, the special twin-gods, the *Nasatyas*, were invoked to bless the new marriage-alliance concluded between the two royal families.

Thus, by a curious coincidence, this first concrete document in the history of Indian internationalism, represents the Indian gods as the peace-makers and harmonisers of conflicting interests; and as such, we consider the Boghaz Keui inscription not only as a landmark in Asiatic history but also as a symbol of India's role in the development of internationalism through *peace* and *spiritual unity*. This is, as we shall try to show, quite different from the *economic internationalism* of exploitation (e. g., Phœnician) or the *imperialistic internationalism* of compulsion (e. g., Assyrian and Roman).

CULTURE-COLONIES OF INDIA.

And further—

Periplus of the Erythræan Sea, an invaluable journal of some nameless navigator of this age, saved for us by chance,

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proves the magnitude of the international trade in that epoch extending from Africa *via* India and the Malay Peninsula to far off China. Bold Indian mariners were starting to found their culture-colonies in Champa and Cambodge in Indo-China, and in the Malay Archipelago as far as Java. For Ptolemy, in his Geography (2nd century A. D.) already calls the Island of Java by its Indian name Jabadiu. So Professor Pelliot in his researches into the history of Fu-nan (ancient Combodia) finds traces of Indian culture there, already in the 3rd century A. D. and also notices the frequent mention of big ships crossing the seas.

So, on the one hand, the material wealth of India was rapidly developing an active commerce between India and the Western Worlds, through the Roman Empire, and on the other hand, the invaluable spiritual treasures of India were inducing her for stabler relations with the Eastern World. Bakarai (port of Kottayam, Travancore) and Bharukaccha (Broach,) Vidisa and Vaisali, Tamraparni and Tamralipti, were big centres in this grand international circulation, so well reflected in the anthologies of popular tales and legends : the Jatakas, the Avadanas and the Katha literature of India.

INDIAN ICONOGRAPHY.

The People, Lahore, publishes a chapter from Phanindranath Bose's forthcoming book, 'Principles of Indian Silpashastra' in the course of which the author observes :—

The *Sukraniti*, therefore, lays down :—The characteristic of an image is its power of helping forward contemplation and *yoga*. The human maker of images should, therefore, be meditative. Besides meditation there is no other way of knowing the character of an image—even direct observation is of no use. This principle as laid down by *Sukraniti* is of great importance in the history of Indian art and sculpture. Indian artists put great importance on this characteristic. Neither in painting nor in sculpture, did they pay heed to the outward form, to the anatomy of the

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figure. They did not follow physiology in their representations, but tried to make the figure, *santam* and *sivam*. They tried to express the attitude of contemplation in the face of the figure, so that as soon as one sees the figure one is struck with the calm and contemplative mood of the figure. The figures of Buddha of Saranath are of this type. They help the devotees in contemplation and *yoga*. There are many Hindu statues in *dhyan* (meditation) attitude as those of Siva, Vishnu and others. There are, however, some images which are crude and awkward, and do not inspire the worshippers with the mood of contemplation. They belong to that age of decadence in our history of Indian art and sculpture, when the higher principles could not be followed by the inferior artists. Still this characteristic of Indian images conducive to *dhyana* and *yoga* is the most important principle in which Indian art and sculpture differs from the art and sculpture of other countries. Because of this principle, the Indian artists and sculptors could not pay much attention to the finishing of other limbs. In many cases, therefore, the Indian images look disproportionate and invoke adverse criticism from those who would advocate the following of anatomy in making images. If we are asked: what is the contribution of Indian art and sculpture to the world? The reply would naturally be: It is this principle of making images of contemplative mood and *dhyana* attitude. Greek images are very near to nature, but Indian images are contemplative. To make the images contemplative, the sculptor need also be contemplative, or it would not be possible for him to produce such images.

GITA-BIJA

OR

THE MAIN PORTION OF THE GITA.

(By G. V. Ketkar, B. A., LL. B., Secretary, Gita-Dharma-Mandal, Poona).

The All-India Hindu Conference in its recent session at Calcutta has done well in passing a separate resolution for

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the spread of the Gita among Hindus of all sections, castes and creeds. The resolution enjoins upon every Hindu to read the second chapter of the Gita. It is a significant fact that the second chapter is instinctively selected. Every careful student of the Gita knows that the second and third chapters are by far the most important. It would not be difficult to show by means of sound arguments that these two chapters contain the main theory of the path of Yoga in a nutshell as the idea easily suggests itself even on the first cursory reading. And if we succeed by adequate reasoning to prove beyond any shadow of doubt that these two chapters or some particular portions of them form the centre, as it were, of the whole structure of the Gita, it will be of great use to the Hindu public. The Hindu Sabhas can then unhesitatingly recommend to all Hindus that if they do not find time to read the whole of it they must at least read and recite that particular portion which forms its centre.

The practicability of this idea prompted the writer of this article to make some endeavours in that direction. He has already placed the result of his endeavours before the Marathi-knowing public in the form of a small book called "गीता-बीज" or the 'seed of the Gita' and the book has received some little attention from the students of Gita in Maharashtra. The resolution of the Hindu Maha Sabha prompts him to place his views before men from other provinces who do not know Marathi. He is doing it in the hope that it will help the cause of the spread of Gita.

Hitherto many summaries and selections of the Gita, in 10 or 100 or more verses, have been published. But we find that in all of them the reasons for the selection of those particular verses are not given. It depends much upon instinctive selection. So that these selections may differ according to every one's inclination. But the method of selection followed in the "Gita-Bija" is a logical one. I have tried to prove that the 66 verses, from the 39th verse in the 2nd chapter, form the central portion of the Gita and in them we find the teaching of Shri Krishna in a nutshell.

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This does not mean that the rest of the Gita does not contain teachings of Shri Krishna, or that all other verses except these 66, are interpolations. Far from that. The rest of the Gita contains explanations, amplification, re-statement, elucidation etc., of the principles that are enunciated in these 66 verses. Therefore they are called "Gita-Bija" in order to bring out clearly that they form the "*seed*" while the rest of the Gita is the tree that naturally grows out of the seed.

Again it must be made clear that selecting the main portion from the Gita, is not in any way new or contrary to orthodox practice. The great Shankracharya selects only 628 verses as forming the main portion of गीताशास्त्र. He leaves out the first 57 verses from his commentary as introductory verses and begins from the 11th verse in the second chapter. He leaves out the last 15 verses from the 18th chapter and regards 63rd verse of that chapter as the end of the main portion. It is therfore on that verse that he has written the concluding review (उपसंहार) of his commentary.

The arguments on which " Gita-Bija " or the selection of 66 verses is based are as follows :—

(1) Gita is a dialogue between the Master and the disciple. The disciple comes forward with a particular dilemma in life. He wants a clear solution. The Master not only solves that particular question but gives in a general way the whole theory of determining right and wrong actions in life. It is but natural that in such a dialogue the Master should first in a nutshell enunciate his theory very briefly, leaving it to the disciple to know further details of it by means of presenting his difficulties and asking questions. गीता बीज must therefore be searched somewhere in the beginning of the book rather than at the end of it.

(2) It is admitted by almost all the commentators that गीता शास्त्र ' or the main theoretical portion of the Gita begins from the 11th verse of the 2nd chapter.

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इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ १ ॥
एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परन्तप ॥ २ ॥
स एवाऽयं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

Dr. Besant translates these verses as follows :—

"This imperishable yoga I declared to Vivaswan; Vivaswan taught it to Manu; Manu told it to Ikshvaku (1). This handed on down the lines, the king-sages knew. This yoga by great efflux of time decayed in the world, O Parntapa

(2). This same ancient yoga *hath been declared* to thee by Me, for thou art My devotee and My friend; it is the supreme Secret (3). "

The Gita is described as "**योग शास्त्र**" or science of yoga in the formula that follows at the end of every chapter. The word "**प्रोक्तः**" indicates past tense. "This same ancient yoga *hath been* to-day declared by Me." Remember that these words come at the beginning of the 4th chapter. Does it not clearly show that the yoga *hath been* declared in the second and third chapter? Does?it not follow that the main portions of the Gita lies somewhere between the 11th verse of the second Chapter (which is admittedly the beginning of **गीता शास्त्र**) on the one hand and the last verse of the 3rd Chapter on the other? The second chapter contains 72 verses and the third contains 43. Deducting the first 10 from the second chapter we get in all 62+43=105 verses, which must contain the main theory of Shri Krishna's path of Yoga.

(4) These three verses describe the history or '**परम्परा**' of Yoga. One turns to the history of a theory only when the theory is first enunciated and not before that. That is the natural and usual course. The appearance of history in the beginning of the 4th chapter only shows that a short

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enunciation of the theory of Yoga is already completed in the third chapter.

(5) Then look at the commentary of Shri Shankaracharya on the 1st verse of the 4th chapter. It is as follows :—

"योऽयं योगोऽध्यायद्वयेनोक्तो, ज्ञाननिष्ठालक्षणः ससंन्यासः कर्मयोगोपायः यस्मिन्वेदार्थः परिसमाप्तः प्रवृत्तिलक्षणो निवृत्तिलक्षणश्च, गीतासु च सर्वासु अयमेव योगो विवक्षितो भगवता। अतः परिसमाप्तं वेदार्थं मन्वानः तं वंशकथनेन स्तौति भगवान्"

This commentary clearly states that (1) the whole theory of Yoga is completed in the 2nd and 3rd chapters (2) that the same Yoga is further described in the remaining chapters and (3) that Shri Krishna, thinking that the enunciation of his theory is complete, turns to the historical aspect of the question.

Commenting upon this verse Lok. Tilak writes in his Gita Rahasya (p. 664.) "Shri Krishna tells here the ancient ancestry (गुरु परम्परा) of his path, lest Arjuna should suspect that this faith and this way of life is an innovation meant for the purpose of encouraging him (Arjuna) to fight the battle."

)6) The writer will be content if all students of the Gita accept that these 105 verses contain the main theory of the Gita. But he carries his examination still further. Look at the 31st and 32nd verses of the 3rd chapter :—

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥३१॥
ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम्।
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३२ ॥

This is Dr. Besant's translation of them—" Who abide ever in this teaching of Mine full of faith and free from caviling, they too are released from actions (31.) Who carp at my teaching and act not thereon, senseless, deluded in all knowledge know thou these mindless ones as fated to be destroyed (32.)"

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In these two verses Shri Krishna describes the fate of those who follow his path and also those who do not follow it. Such a statement is possible only when the path is first clearly described. मे इदं मतं " "This teaching of Mine"—these words show that Shri Krishna refers to the preceding verses as containing a complete enunciation of his teaching. Lokamanya Tilak in his Gita Rahasya calls these two verses as " अन्वय-व्यतिरेक फलश्रुतिः"—that is a positive and negative statement of the fruit. Every Hindu conversant with sacred books, knows that the फलश्रुति comes as a rule at the end and after the completion of a book. The appearance of 'फलश्रुति ' in the middle of a book can only be explained by the fact that it comes after the first brief statement of the theory.

(7) श्रद्धा and अनसूया, faith and honesty, are the two essential qualifications which a follower of the yoga must possess. This forms, as it were, the twofold entrance examination without which no one is admitted into the temple of Gita. Now it is remarkable that the mention of this 'entrance examination' is to be found at the end of the book also. Look at the 71st verse in the 18th chapter.

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥ ७१ ॥

It is translated as follows :—

"The man who full of faith merely heareth unreviling, even he, freed from evil, obtaineth the radiant worlds of the righteous."

The same essential qualification is indicated in the second line of 67th verse in the 18th chapter :—

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ।

"Never is this (teaching) to be spoken by thee to one who desireth not to listen nor yet to him who speaketh evil of Me."

This essential twofold qualification appears nowhere in the book except in the 31st verse of the 3rd chapter and the 67th and 71st verses of the 18th chapter.

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It is thus clear that this qualification which is stated at the end of the main portion is repeated only at the end of the book. This lends much support to the above argument.

(8) The फलश्रुति is in the 31st and 32nd verses of the 3rd chapter, which contain in all 43 verses. परम्परा or history comes in the beginning of the 4th chapter. Can the last 11 verses at the end of the 3rd chapter be excluded from the main portion only because they come after फलश्रुति? No; there are other reasons also. First take the group of 8 verses at the end of 3rd chapter. It begins with the 36th verse in which Arjuna inquires about the origin of sin.

Shri Shankaracharya introduces the 37th verse with the following commentary—

"यद्यप्यनर्थमूलं ध्यायतो विषयान्पुंसो रागद्वेषौ" ह्यस्य परिपन्थिनाविति चोक्तं, विक्षिप्तमनवधारितं च तदुक्तं तत्संक्षिप्तं निश्चितं चेदमेवेच्छन्नर्जुन उवाच"

It is clear from this, that the seven verses, that follow, only repeat what is already said before. This portion can therefore be cut off as being redundant. Then the other three verses namely 33rd, 34th and 35th only show the reason why people do not follow the path. These verses therefore can be excluded from the main portion which describes the path itself. Shri Shankaracharya introduces the 33rd verse with the following commentary—

"कस्मात् पुनः कारणात् त्वदीयं मतं नानुतिष्ठन्ति परधर्मानुतिष्ठन्ति, स्वधर्मान्नानुवर्तन्ते त्वत्प्रतिकूलाः कथं न बिभ्यति, त्वच्छासनातिक्रमदोषात्कथं न बिभ्यति"

Verses which describe the cause why people do not follow the path can be omitted safely from the portion which describes the path itself.

(9) Thus excluding the last 11 verses of the 3rd chapter we get 94 verses—62 in the 2nd, 32 in the 3rd chapter. Now the path is described as "इमं योगं" "This Yoga" in the 1st verse of the 4th chapter. Let us see from where the descrip-

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tion of "इमं योगं" this Yoga begins. Look at the 39th verse in the 2nd chapter. It is as follows :—

एषा तेऽभिहता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्धया युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

It is translated as follows :—

" This teaching set forth to thee is in accordance with the Sankhya, hear it now according to Yoga, imbued with which teaching, O Partha, thou shalt cast away bonds of action." It must be noted that the word 'योग' appears first in this verse. The verse shows clearly that the enunciation of 'योग' begins from here. That the path of ShriKrishna is Yoga and nothing else is clear from the word " योगशास्त्रे " at the end of each Chapter and " इमं योगं " in the first verse of the 4th Chapter.

The same thing will also be clear from the words of Sanjaya at the end.

व्यासप्रसादाच्छ्रुतवानेतद् गुह्यमहं परम् ।
योगं योगेश्वरात् कृष्णात्साक्षात् कथयः स्वयम् ॥ ७५ ॥

" By the favour of Vyasa I listened to this secret and supreme Yoga from the Lord of Yoga, Krishna himself speaking before mine eyes." In the last verse Sanjaya again calls Krishna as " योगेश्वर " or Lord of Yoga.

Therefore the writer contends that the main portion of the Bhagawat-Gita begins with the 39th verse of the second chapter and ends with the 32nd verse of the third chapter—in all 66 verses. In order to make this portion separately recitable the writer would suggest that a usual prayer or नमन may be added at the begining in some such form as—

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
देवीं सरस्वतीं व्यासं ततो बीजमुदीरयेत् ॥

(10) This small अधिकरण or portion of 66 verses begins with "कर्मबन्धं प्रहास्यसि" " Thou shalt cast away the bonds of action, " and ends with " मुच्यन्ते तेऽपि कर्मभिः " " They too are released from actions." The beginning and the end—उपक्रम

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and उपसंहार or if we may say प्रतिज्ञा and निगमन agree with each other—making it a complete whole. The 40th verse in the 3rd chapter marks unmistakably the introduction of the description of this Yoga. The verse runs as follows :—

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

"In this there is no loss of effort, nor is there transgression. Even a little of this knowledge protects from great fear."

The 30th verse of the 3rd chapter forms a fitting summing up of the whole.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥

"Surrendering all actions to Me, with the thoughts resting on the supreme self, from hope and egoism freed and of mental fever cured, engage in battle."

(II) Let us now see whether we can adduce some other reason for omitting the verses from 11th to the 38th verse of the second chapter from this "Gita Bija." of 66 verses. Arjuna's mentality at the beginning contained two elements viz., thought and sentiment.

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसंमूढचेतः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥

"My heart is weighed down with the vice of faintness ; my mind is confused as to duty. I ask thee which may be the better—that tell me decisively. I am thy disciple, suppliant to Thee, teach me."

The seniment of faintness, कार्पण्य or शोक was only temporary. But the "धर्मसम्मोह" confusion as to duty, was deeper than that. The main purpose of the Gita is to remove this conflict of duty. For at the end of the book Arjuna says :—

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।

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स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥ ७३ ॥

"Destroyed is my delusion, I have gained knowledge through thy grace, O Immutable one. I am firm, my doubts have fled away. I will do according to Thy word."

This shows that the main purpose of Gita is to remove the conflict of duty in the mind of Arjuna. His 'शोक' was only a temporary feeling. It is clear, from the words like "न विकम्पितुमर्हसि न त्वं शोचितुमर्हसि" which occur so many times in the verses from 11 to 38 in the second chapter, that this portion of 28 verses is devoted mainly to remove the feeling of pity (शोक) which is only temporary. The main purpose of removing the सम्मोह or confusion as to duty begins from the 39th verse of the 2nd chapter, which such words as "न विकम्पितुमर्हसि" are conspicuous by their absence.

Thus we see that the main portion of the Gita enunciating the theory of Yoga begins from the 39th verse in the second chapter and ends with the 32nd verse of the 3rd chapter.

I warn again the readers not to misunderstand me. I do not mean to say that the rest of the Gita is useless, or is interpolated or that it does not describe the same 'yoga' in further details. I should be too glad if all Hindus daily recite all the 700 verses. But if they do not find time enough to do that, my contention is that they should *at least* recite the 66 verses, which form the "Gita Bija." I hope I have made a sufficiently strong case for this selection. I have seen no other selection based on equally sound reasoning. All available selections are only results of individual discretion or inclination. I would again be too glad if any student of the Gita points out any flaws in my reasoning. I will be ready to re-examine the process of selection in that light. But I hope that, considering the importance of the problem to all Hindus who regard Gita as one common paramount gospel, all students of Gita will try to understand my reasoning and examine it with care. That is the only reward I crave for this small endeavour.

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THE WORLD OF BOOKS.

Towards Discipleship. By J. Krishna Murti. Published by the Theosophical Publishing House, Adyar, Madras, Price Rs. 2/4/0 *cloth and Re.* 1/8/0 *Boards.*

The book is a series of informal and personal talks given by J. Krishnamurti to a few aspirants for Discipleship who gather round him at Pergine in Italy. There is no doubt that the talks, being put in black and white. have lost much of the personal charm of the speaker which is the main thing that matters in talks, But still the book is a pleasant reading. The aspirant for Discipleship is exhorted to practise virtues such as selflessness, love, sympathy, purity and devotion to the Masters. To attract youngmen of today to such subjects is no small matter.

Theosophy As The Basic Unity of National Life. Published by the Theosophical Publishing House, Adyar Madras. Price Re. 1/8/0 *cloth, Re.* 1 *Board.*

The book is a collection of four lectures delivered in, Bombay at the forty-ninth anniversary of the Theosophical Society December 1924 by (1) Dr. Besant (2) J. Krishnamurti (3) Lady Emily Lutyens and (4) C. Jinrajadasa. All the four learned lecturers deal with different aspects of the same subject *viz.*, that God manifests himself in the various forms of creation—atoms, vegetables, minerals, man, and nations. All these have before them one common end *i. e.* to fulfil the manifestation of God. If the individuals and the nations were to realise this, a brotherhood would be established between man and animal, man and man, and nation and nation, and all jarrings and miseries would vanish.

JNANACHANDRA

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The Indian Colony of Champa. By Phanindranath Bose. Published by the Theosophical Publishing House, Adyar, Madras. Price Rs. 2.

For the compilation of this small book, the author lays under contribution books and articles from the pen of French Indologists, all of which are in French. To the Indian readers these glimpses into the history of Indian enterprise abroad are an entirely new study, for which the writer of this treatise deserves our thanks. He traces in outline the geneologies of twelve Indian dynasties which ruled in Champa from the 3rd Century A. D. to the end of the 14th. The history of these dynasties is a chequered story of conquests and defeats, the former glorified by means of pillars of victory, and the latter resulting in the flight of the king and later by strategic recovery of the throne. The earliest inscription found *viz.*, the inscription of Vocan is in correct Sanskrit. Indian colonisation must no doubt have begun earlier ; it has been placed by savants at sometime in the 1st Century. The Indian conquest of Champa was both physical and cultural. Most remarkable among the doings of monarchs —a fact mentioned with regard to almost all monarchs of Champa—is the building of temples sacred to the Hindu Gods. The worship of Brahma does not appear to have found popularity, while the other two members of the Pauranic trinity, *viz.*, Shiva and Vishnu were worshipped throughout these centuries. The most commonly practised was the Shiva cult, while in Shankara-Narayana, in whose honor donations were made by king Indravarman II the two deities were amalgamated. The same thing took place in the case of Srisana-Visnu in the reign of Jaya Indravarman III who came to the throne in 1139. Another Indraverman had in the middle of the ninth century paid his homage to Budha on the one hand, and to Shiva

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and Vishnu on the other. The drama of joint adoration of different divinities, of which we find instances in post-Buddhistic India appears to have been re-enacted in Champa. The dominant religion was Puranism, as is evident from the structure of the temples and the nature of the deities enshrined in them. Architecture in Champa follows the Indian style perfectly. Sculpture too is simply an imitation of Indian designs. Some of the kings are noticed in the inscriptions as well versed in all the schools of Indian philosophy, and in Vyakarana, Jyotis, Puranas, etc., etc., showing that Indian learning had been early imported into the country A few Rajas abdicate in favour of their sons, devoting the last years of their declining age to meditation. Queens are in some instances found to follow their dead husbands on their funeral pyers. All these are features of Aryan culture in the Pauranic age. Mr. Bose very aptly remarks that the belief that Hinduism even in its decadent latter-day aspect was non-proselytysing is belied by these relics of its recent religious conquest. That a mighty state was founded and for a thousand years maintained by the Hindus as a result of the Hindu revival after Buddhist dominance extending over centuries, is a fact of which every Indian should be proud. We welcome this opportune publication.

Report of the Research Department, D. A.-V. College, Lahore.

The Principal of the D. A.-V. College passes in brief review in this short report the work done during the last eight years by the Research Department under him. Under the superintendence of Pandit Bhagavad-datta who has from the day of its establishment been in charge of the department, some very valuable manuscripts have been collected, a few of them extremely rare and unique, and some highly useful treatises bearing on an-

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cient Indian history and Vedic exegesis have been edited and compiled. We wish the department every success.

मधुर वीणा—*By Sant Ram B. A., Secretary, Jat Pat Torak Mandal.*

This short tract is a powerful plea against the restrictions of caste in marriage relations among Hindus.

CHAMUPATI.

BOOKS RECEIVED.

Simple Essays and Letters. By U. S. Causal. The Causal Publishing Co., Meerut City. Price as. 8.

Vishva Mitra. Editor Vedavrata, Rawalpindi. Yearly subscription Rs. 2. An Urdu monthly.

EDITORIAL REFLECTIONS.

IN THE FACE OF A CRISIS.

The Arya Samaj is today again in the face of a crisis. The popularity of the Shuddhi movement started by it has shaken the Muhammadan community to the core. The latter, instead of fighting the danger that confronts it, boldly and in a dignified spirit befitting religious churches, appears in the general to have lost its balance and begun to employ weapons for its defence which will once more disfigure the history of Islam in India. We do not mean there is no sane element in the whole Islamic community. Individuals here and there take the side of peaceful propaganda in private talks, but in public they are either loth or else afraid to raise their voice against rowdyism that stalks abroad. The Hindu-Muslim riots beginning with the Mopla revolt in the Deccan and continued to the Calcutta tragedy in the North are expressions of one and the same spirit, *viz.*, the spirit of Muslim exclusiveness which will

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not allow neighbour communities to live side by side with it. The Mopla trouble was utterly unprovoked. If it had any connection with the Shuddhi movement, at which the Muslim today professes to have taken sore offence, it was the relation of a contributory cause to an effect, which latter was the joint outcome of the operation of so many other causes. The riots that followed, *viz.*, those at Multan, Amritsar, Agra, Lucknow, Saharanpur, Kohat etc., etc., and at the head of them the one that has just ended in Calcutta have for their professed cause the Hindu propaganda of Shuddhi. It has been admitted time and again by Mohammedans of high standing and ability that the Hindus have as much right to proselytise Muslims, as the latter have to Mohammedanise Hindus. Why then grow frantic when a stray individual or even a section of the Mohammedan population leaves your fold and walks out into another camp? Demonstration of physical force may daunt a man here or a woman there, but as an instrument for the ultimate safeguarding of Islam against apostacy, it is bound to fail. Has not Islam been in the past making conversions both individual and collective? And the means employed have been anything but honorable. It is confession of culpable weakness on the part of Hindus to bemoan exclusively the past tyrannies of Islamic rule. Hindu tyranny, social if not political, has been responsible in a greater measure for the thinning of Hindu ranks. It is not so much religious counter propaganda on behalf of Hinduism that is succeeding today in winning back lost sheep, as the progressive attitude of social broad-mindedness among the Hindus themselves. The religious tenets of the Arya Samaj have converted only individuals who are a precious asset of the church of the Vedas. They are genuine proselytes. The rest were never thoroughly non-Hinduised.

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Whole Hindu tribes were converted under Mohammedan rule, not because Islam appealed to them as a superior faith and system of belief and worship, but for reasons simply social and political. To Islam as religion they are as much strangers today as when they were originally included among Mohammedans. Today in their re-conversion too the same *viz.*, social causes are at work. The Arya Samaj has no doubt been instrumental in broadening the social outlook of the Hindus, and this is bound to remain a plank in its platform so long as the outlook of Hinduism is narrow. The Mohammedans have pounced on the right crime and fallen on the right culprit if they regard teaching Hindus social generosity a crime. Islamic exclusiveness is politically in danger. As a religion Islam has to depend not on the force of numbers but on the intrinsic virtue of its principles. As such it may lose or win according as its metaphysics repels or appeals and the morals it teaches are low or sublime. If Muslim divines were prepared to subject their doctrines to this test, their struggle would be entirely peaceful. The only conclusion that can be drawn from their unreadiness to submit to this criterion of religious superiority, which time alone can in its placid way apply, is that they are either diffident of, or are else indifferent to, the success of their religion as religion and that what they prize most are the political loaves and fishes which extra pressure on their political exclusiveness can alone secure them. Thin their numbers and this pressure decreases. Hence their frantic antics to oppose *Shuddhi*. Their anxiety is to save not Islam but their political exclusiveness by keeping their numbers intact. They are conscious they are enjoying privileges as a community with which they do not mean to part even if the price they have to pay for them be constant communal riots. This in short is the Mohamme-

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dan mentality today. The average Muslim is the enemy of the Arya Samaj, as it is the Arya Samaj whose social propaganda among Hindus threatens his privileged political position. The position is a menace no less to the political welfare of India than to the interests of religion, pure and simple. In the way of the Arya Samaj the Mohammedans are placing obstacles in every way possible. By creating trouble they give to the Government ostensible reason for placing handicaps on the work of the Arya Samaj. The stopping of Nagarkirtan at several places is an instance of how innocent religious activities are being strangled. The government stultifies itself when it bows before hooliganism. It gives reason to the victims of its unjustifiable prohibitions for adopting extreme measures for the restitution of their lawful civic rights. The political leaders too, when apprehensive of such frantic outbreaks, they make concessions to rowdyism and go out of the way to give gratuitous assurances of special consideration to tyrannous communities, encourage the very spirit of communal exclusiveness which stands in the way of Swarajya. The Arya Samaj thus stands between two chasms, both awfully yawning to gulp it down. A single false step, the least loss of presence of mind, may land it in disaster. We had to face a crisis in 1907 when the machinery of the Government was employed against the church of the Vedas owing to doubts in the minds of official minions as to our political programme. We had to meet another crisis when in the heat of non-co-operation days Khilafat and Swarajya became joint issues in Indian politics and even calm criticism of religious dogmas was declared taboo by our national leaders. The crisis before us today appears to be a combination of the forces of the last two, and it will require our whole

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courage, our whole energy and our whole vigilance to override this two-fold storm which is brewing ahead. This double hurricane passed, we shall again be in smooth waters. The path of religion will have been cleared and one of the greatest puzzles of Indian politics solved so that those that block our way today and heap on us curses and anathemas, will shower blessings on our devoted heads and welcome our progress with garlands of flowers.

MEDIUM OF INSTRUCTION IN BENGAL

Commenting on the movement started by Sir Abdur Rahim in Bengal to make Urdu, instead of Bengali, the medium of instruction for Mohammedan students, the *Servant of India* delivers itself as follows :—

In the name of Muslim communalism and culture, he has made up his mind to force the Urdu language on the Muslims of Bengal, over 95 per cent. of whom have Bengali as their mother tongue and who regard Urdu as a foreign language. He violently opposes the introduction of Bengali as the medium of instruction in the schools of Bengal and desires that Bengal Muslims should be educated in Urdu. We do not understand what purpose is served by the Bengalee Muslims boycotting their mother tongue. It may be a consolation to Sir Abdur Rahim to know that the Irish frantics have perpetrated a similar injustice in Ireland. But this process of driving people to isolation will lead to disastrous results. And Mr. Khundkar Faizuddin Ahmad, M. A. Research Scholar in the Dacca University, has done well to warn his fellow-religionists of them. Writing in the *Mussalman* of Calcutta, he says, "Mussalmans have had once to repent for not allowing their children to learn English; they will once more have greater reason to repent for the course of action some of our leaders are going to pursue, (i.e.) opposing the proposal of Beagali being made the medium of instruction." As he cries out almost in anguish, "it is desirable that leaders of our community should

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direct their activities and energies into other directions than this and let the students alone to have their choice." Amen!

THE CHALLENGE OF KHILAFAT COMMITTEE

The Khilafat Committee was established to rescue the *Khilafat* from impending ruin. The ruin has in the meantime befallen the *Khilafat*, at the hands, not of its then threatened enemy but of its own sworn friend, who at the time was identified with the Caliphate itself. With the *Khilafat* we thought the *Khilafat Committee* would also cease to function. But no, it appears to have vowed to maintain its existence. And its functions too ? With the coffers of the Turkish government, the private purses of some of the conductors of the pious committee were also reported to have been religiously filled out of its sacred funds. That was its function No. 2. And when accounts were demanded of the money collected under it, with what religious resignation the high priest of the Khilafat cult declared that account of God's money was with God himself, having faithfully gone the way of the *Khilafat* to save which it had been collected. The Khilafat Committee which had according to this account delivered its account to the Almighty, appears to have come to the earth again, to deliver a pompous challenge —is it God's, by the way ?—to the Arya Samaj and those non-Swarajist political leaders who are with their silence helping in some occult hypnotic way the anti-Muslim propaganda of the Arya Samaj. Is Mahatma Gandhi included among the last ? If so, he will have a splendid opportunity of undergoing expiation for the sin of his assuming the first presidency of the Khilafat Committee. The Committee's God-appointed programme nails it first to constructive work among Muslims themselves. To the Arya Samaj it has for the present granted a respite. Under Divine prompting presumably ? Stars be thanked

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for the temporary spell we are yet allowed of mundane existence. Another sounding of the Khilafat Committee's conch and we are no more.

THE DAYANANDA UPADESHAKA VIDYALAYA.

The Dayananda Upadeshaka Vidyalaya held on 21st April its admission and degree-conferring ceremony. Swami Vedananda Tiratha the Mukhyadhyapaka read the report of last year's work. It is a record of very useful activities for the Arya Samaj. Five students were declared successful in the examination for the Siddhanta Bhushana degree. Of them three were present and were awarded the *pramana-patram*. Swami Swatantrananda the Acharya delivered them a short and impressive parting sermon. The brief speech of Pt. Naradeva, one of the parting students, was punctuated here and there with apt quotations from the Quran. A debate between two of the senior scholars on 'Reversal from Salvation' was highly interesting. The function was a success.

DAYANANDA VAIDIKA GRANTHA MALA.

Two years ago compilation of *Veda Kosha* comprising the meanings of the words of the Veda given by Rishi Dayananda in his commentary and other works—wherever he has translated a verse of the Veda—was commenced under the supervision of Pt. Chamupati. The work is now nearing completion. It may justly claim to be the first scientific step in providing materials for interpreting the Vedas according to the methods of Rishi Dayananda. The moment the idea was given publicity it was heartily welcomed by scholars busy in studying and expounding the meanings of the Veda. This book will be the precursor of a series which it is hoped to get written under the editorship of competent *Pandits* of the Arya Samaj. To make it a self-dependent venture in the

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publication of Vedic literature it has been decided to get subscribers to it under the following heads :—

Samrakshakas—Those who pay Rs 250 or more in advance.

Life Members—Those who pay Rs 100 in advance.

Every book, as soon as it is ready, will be sent to these two classes of subscribers without any further charge.

Sahayakas—Those who pay Rs 25 in advance,

To these, books will be sent at 4/5 their price.

Purchasers who give in their names now and deposit with us Re 1. only will get the books free of postage.

Let all Arya Samajes and institutions of the Arya Samaj become subscribers to the series at once. Men of means should extend their monetary patronage to the venture.

All money should be remitted to the Secretary, Arya Pratinidhi Sabha, Punjab, Gurudatta Bhavan, Lahore.

SINDH OF THE PREHISTORIC DAYS.

The prehistoric relics dug out at Mohen-jo-Daro in Sindh are characterised pre-Vedic. If they are really such and the civilization of the Vedas is a later evolution the idea that the latter as relating to an antique age must be a record of barbarity has perforce to be given up in the light of revelations made by the excavated material belonging to an age considered as possibly even more primitive. Sir John Marshall, Director General of Archæology in India writes about these finds :—

The drainage system in particular, is extraordinarily well-developed. Every street and alleyway and passage seems to have had its own covered conduits of finely chiselled brick, laid with a precision which could hardly be improved on. The use of lime mortar appears to have been unknown at this period in India, and, in any case, there is no lime-stone in the

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neighbourhood of Mohen-jo-daro from which lime could be burned, nor is there in Sind any bitumen such as is used as a cementing agent in Mesopotamia. It was for this reason that, the joints of the brickwork laid in the water channels had to be so finely worked.

What is particularly striking and not a little anomalous about these finds, is the great disparity in the quality of their technique. Rough flakes of chert, for example which served as knives and scrapers, have been found in hundreds all over the site, and these utensils are as crude as such objects could well-nigh be. But mingled with them, and contrasting strangely with their primitive appearance are finely made objects of gold and blue faience and exquisitely engraved seals, such as could have been turned out by people possessed of marked artistic ability as well as great technical skill: while the construction of the buildings themselves is far superior to anything of the kind in later India.

"Most of the buildings are divided into good-sized rooms furnished with their own wells and bathrooms floored over with brick, and provided with covered drains connecting with larger drains in the side-streets. The existence of these roomy and well-built houses, and relatively high degree of luxury denoted...seem to betoken a social condition of the people much in advance of what was then prevailing in Mesopotamia or Egypt."

"The gold ornaments are so well finished and so highly polished that they might have come out of a Bond Street jeweller's of to-day than from a prehistoric house of 5,000 years ago."

The very theory of evolution has been demonstrated by up-to date archælogical discoveries to be a perverse hypothesis. Vedas are older than Mohen-jo-Daro and reflect yet a higher phase of civilization.

THE THEOSOPHICAL SOCIETY.

An Episode from its past history.

G. R. S. Mead, the Editor of the *Quest*, who once held an exalted position in the Theosophical Society and re-

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mained closely attached with Madame Blavatsky, after whose and Colonel Olcott's death his name was proposed for Presidentship, so records his experiences of the movement. Speaking of Madame Blavatsky he remarks :—

> I retain a great personal affection for her bohemian and racy personality; but much she wrote I know to be very inaccurate, to say the least of it; while her whole outlook on life was that of an 'occultist'—a view I now hold most firmly to be fundamentally false. She was the very last person to found a religious movement; and let us not forget that the name first chosen for what became afterwards known as 'The Theosophical Society,' was 'The Miracle Club.' The first choice was assuredly the more appropriate, as history has shown.

His next reference is to Leadbeater, who is dispensed with in a few sentences, as the exposures regarding him and his doctrines during the trial of the case instituted by him against the daily *Hindu* of Madras, may still be fresh in the memory of the people. Writes Mead :—

> He gradually began to acquire among the rank and file of the Theosophical faith the position of the most exalted 'seer' of the movement: though as a matter of fact all his notions of things spiritual were, and have remained, very material. Of genuine mysticism and spiritual exaltation he knew not the first word.
>
> At the beginning of 1906 grave charges were brought against Leadbeater by several scandalized mothers in U. S. A., whose young sons had been taught a certain practice by this 'arhat.'

The restoration of Leadbeater to membership under the presidentship of Annie Besant with the approval of the General Council was the last eye-opener to Mead. He himself describes the event and the new phase in his own life to which it led in the following words:—

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In May of 1908 an entirely new phase of the Leadbeater scandal cropped up. A certain amazing Dr. Weller von Hook, the General Secretary of American Section (U.S.A.) wrote an Open Letter to his Section. In it he defended Leadbeater's 'theories' as to boys; said he (L.) was a pioneer of great insight in such matters, and the only man who had so far had the courage really to tackle the sex-prolem! Privately, the said Weller von Hook let it be understood far and wide that this egregious and pernicious Epistle had been dictated to him by a Theosophical Master or Mahatma! The soberer, saner, and more decent members of the British Section, on reading this shocking effusion, were naturally highly scandalised at such a public outrage on the good name of the Society. At the Annual British Convention in July, accordingly, we carried a resolution, in the face of the fanatical opposition of the Besant-Leadbeaterites, requesting the President and the General Council of the Theosophical Society, the highest court of official appeal, to put an end once for all to this intolerable scandal in our midst;—namely, the *public advocacy* of Leadbeater's wrong teachings to young boys. The amazing answer we received in due course to our appeal was that the President and Council, after full deliberation, "saw no reason why Mr. Leadbeater should not be restored to membership." Whereupon upwards of 700 of us shook off the dust of our feet against these bemused 'occultists,' and left the Neo-theosophic Society. Let it be here stated deliberately, that by this unmoral answer of the most authoritative official body of the International Theosophical Society the Council stood condemned publicly out of its own mouth as being tainted to the core, untrue to its professions and principles, and unworthy of the confidence of all self-respecting, clean-minded and honest men and women.

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GURUKULA SAMACHAR.

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom dependent on the character of its members,..... .....There is no political alchemy by which you can get golden conduct out of leaden instinct—*Herbert Spencer.*

THE WEATHER.

Heat is rather intense for the season of the year. Nights and mornings are cool, but the days are hot. The stream is daily gathering bulk and dimensions. A bath in the river about noon when the college closes is very refreshing. Well water is ice-cold and refreshing. The grass all round has dried up and the neighbouring hills are denuded of all vendure.

THE STAFF.

Pundit Deva Sharma Vidyalankar, Professor of Veda and Vice-Principal, has gone on a year's leave. Pundit Viswa Nath Vidyalankar has joined the staff to act as Vice-Principal and Senior Professor of Veda. The chair of chemistry fell vacant owing to the resignation of Mr. Inder Sain M.Sc., Professor of Chemistry. Mr. Deva Mitra M. Sc., of the Punjab University has been appointed Professor of Chemistry. Mr. Amar Nath M.B., B.S., of the Punjab University, Professor, Ayurvedic College, resigned his post April last. The vacancy has been filled by the appointment of a Doctor L.M.S. of Hydrabad Deccan who is expected to join shortly.

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THE VIDYAVACHASPATI COURSE.

Two original theses alone—one on the Vedas and the other on some elective subject—were required heretofore for the Vidyavachaspati Degree. The Shiksha Patal in a meeting during the last anniversary days resolved that there should be a comprehensive course of study, consisting of standard books on each elective subject, prescribed for the Degree, and that besides submitting two theses, one on the Vedas and the other on the elective subject, the candidates should be required to pass an examination in the course prescribed for the elective subject. The course in each subject is to extend over two years. Some of the new graduates this year contemplate taking up the Vidyavachaspati Course. One of them has already taken up the Darsana Course and is pursuing his studies under the guidance of Pundit Viswanath Vidyalankar.

THE GATKA MASTER.

There is a very experienced old expert Gatka Master from the Patiala State in the Gurukula now-a-days. He teaches Gatka, Banethi, and other native games of skill to the Brahmacharis in the evening. Some of the Professors take great interest in these games.

SNATAKA DEVA DATTA.

Snataka Satya Kama and Snataka Deva Datta both of whom graduated last year attended the recent anniversary of the Gurukula where they were attacked by small-pox. Snataka Satya Kama had a slight attack and completely recovered after a few days. But Snataka Deva Datta's complaint grew serious and he developed pneumonia also. His brother Brahmacharis nursed him day and night. The medical staff did their best but nothing could rescue him from the relentless hand of

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Death. He passed away amid the lamentations of his father and the deep sorrow of the members of the Kula. Pundit Deva Datta was one of the most energetic, public-spirited and promising graduates of the institution. He had gone out only last year and in the short space of one year he had organized a Gurukula at Ramtal, whose Acharya he was at the time of his death, and was besides carrying out the work of uplift and propaganda work in eighty-four villages round about Ramtal. His death is a great loss to the Gurukula and the Arya Samaj. A Sabha was held to mourn the loss of the beloved son of the Kula.

ARYA SAMMELAN.

The college students organized an imitation of an Arya Sammelan under the presidency of Snataka Satyastream a few day back. It was meant to be a representation a conference of distinguished Arya Samajists from all parts of the country assembled to consider and devise measures for accelerating the pace of progress of the Arya Samaj. Excellent speeches were made by the students. The students showed an admirable acquaintance with the spirit of the times and the needs of the Arya Samaj : and the problems it has to face.

THE SAHITYA PARISHAD.

Two meetings of the Sahitya Parishad have taken place since the commencement of this session. In one of them a Brahmchari read a paper and in the other Pundit Deva Raj Vidyavachaspati read a paper on Philosophy in the Ayurveda.

PRINCIPAL RAMA DEVA.

Immediately after the anniversary Principal Rama Deva attended the aniversaries of several Samajes in the

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Punjab and started on a propaganda tour throughout the province. He was away from the Gurukula for about three weeks. He returned in the last week of April. Meetings of the Faculties for various subjects have been taking place almost daily ever since he came to consider desirable modifications in the course of study and sending definite proposals with regard to them to the Shikshapatal. His weekly sermons will commence from the second unday in May.

SMALL-POX.

There were a few cases of Small-pox in the Gurukula. Vigorous measures have been adopted to prevent its spread. All the students and most of the other members of the Kula have been vaccinated.

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